is concerned, you say the majority are not in favour of spreading education. It will therefore create unrest and differences in the community if compulsory education is introduced. But when the majority of the members of the community are inclined to promote education among them, education will spread in that community also as in other communities. For these reasons, there is no need for making primary education compulsory among the Muslims.

In regard to the enhancement of the pay of Koran teachers, if they are duly qualified for teaching other subjects, as other general teachers they are asked to teach those subjects also. Then they will get the same pay as the other teachers. It is not possible to give that pay to teachers who are qualified to teach Koran only.

As regards the prayer for sending Muslim students to foreign countries for higher education, a reply has already been given to another member who spoke on the same subject.

Replies have also been given in regard to the nomination of Muslim members to the Legislative Council and the entertainment of Muslims in public service.]

150. Needs of the Muslims.

MR. P. J. BAVA (*Nominated*) said that the Muslims had played a not unimportant part in the history of the country. A noticeable feature of the community was the deplorable condition of education and illiteracy of its members. It was incumbent upon Government to assist the community towards the realisation of a higher level of thought, of comfort and of health which education brought in its train. The member suggested that the following measures should be adopted to that end:—

Muslim youths, who were educated within the State, should be awarded scholarships and sent to foreign countries for higher education and for being trained in particular departments of knowledge.

Primary education was compulsory in some of the provinces of British India. It should be made compulsory in Travancore also among Muslims, whether or not the other communities stood in need of such a change. The Muslim population was in the main destitute of the knowledge even of reading and writing.

The monthly allowance of Rs. 10 granted to Koran teachers was inadequate. They should be given the pay of an ordinary teacher in the Vernacular schools, namely, Rs. 14 per mensem. No reasons could be found for the discrimination against the Koran teachers.

The *Marumakkattayam* system of inheritance followed by a section of the Muslim population should be substituted by the Muhommedan law of inheritance as it was opposed to the teachings of the *Koran*.

The maladministration of *Wakf* properties gave rise to quarrels and dissensions in the community; and, for the proper adminstration of such properties, a law should be passed.

DEWAN'S REPLY: Mr. Bava, നിങ്ങൾ ഒടുവിൽ പറഞ്ഞ രണ്ടു സംഗതി പുത്തനായിട്ടു ചില നിയമങ്ങൾ ആവശ്യമുണ്ടെന്നാണ്. നിയമസഭയിൽ നിങ്ങളുടെ സമുദായത്തിൽപെട്ട ഒരു തിരഞ്ഞെടുത്ത മെമ്പരും ഗവണ്മെൻറു നാമിനേറു ചെയ്ത ഒരു മെമ്പരും ഉണ്ട്. അവർ ഈ വക സംഗതികൾക്കു ഉതകത്തക്ക വിധത്തിൽ ഒരു ബിൽ നിങ്ങളുടെ സമുദായത്തിലെ പ്രധാനികളുമായി ആലോചിച്ചു ഒരു നക്കൽ (draft) തയ്യാറാക്കി അതിനെ കൌൺസിലിൽ അവതരിപ്പിക്കുന്നതിനു ഗവണ്മെൻറിനോടു അപേക്ഷിച്ചാൽ അനുവാദം കൊടുക്കുന്നതാണ്. പക്ഷെ നിങ്ങളുടെ സമുദായത്തിലുള്ള ഏതു വിഭാഗത്തെ ആ ബിൽബാധിക്കുമോ ആ വിഭാഗത്തിലുൾപ്പെട്ട ഭൂരിപക്ഷം ജനങ്ങളുടെ സമ്മതമില്ലാതെയിരുന്നാൽ അതു കൌൺസിലിൽ അവതരിപ്പിക്കുന്നതിനു ഗവണ്മെൻറു അനുവാദം ഉണ്ടാകുന്നതു സംശയമാണ്. നിങ്ങളുടെ ഇടയിൽ മക്കവഴിക്കാരുമുണ്ട് മരുമക്കവഴിക്കാരുമുണ്ട്. അതിൽ മരുമക്കവഴിക്കാരായിട്ടുള്ള മഹമ്മദീയരുടെ ഇടയിലുള്ള ദായക്രമം മാറി മക്കവഴിആക്കുന്നതിനു അവരെ നിർബന്ധിക്കുന്നതു ശരിയായിരിക്കയില്ല. അങ്ങിനെ നിർബന്ധിക്കയുമില്ലെന്നു വിശ്വസിക്കുന്നു. അതിനാൽ സമുദായവിഭാഗത്തിൻെറ ഭൂരിപക്ഷാഭിപ്രായം അനുസരിച്ചു ഒരു ബിൽ തയ്യാറാക്കി നിങ്ങളുടെ പ്രതിനിധികൾ ആരെങ്കിലും കൌൺസിലിൽ കൊണ്ടുവരാൻ അനുവാദം ചോദിച്ചാൽ അതിനെപ്പറ്റി ആലോചിക്കാം.

കൊറാൻ അദ്ധ്യാപകന്മാരുടെ ശമ്പളക്കുറവിനുള്ള കാരണം എന്താണെന്നു നിങ്ങൾക്കു മനസ്സിലാകുന്നില്ലെന്നു പറഞ്ഞു. അവർക്കു മറ്റു അദ്ധ്യാപകന്മാരെപ്പോലെ എല്ലാ സമയവും ജോലിയില്ല. അതു കൊണ്ടു മുഴുവൻ സമയവും ജോലി ചെയ്യുന്ന അദ്ധ്യാപകന്മാരുടെ ശമ്പളത്തിനൊപ്പം അവർക്കും ശമ്പളം കൊടുക്കണമെന്നു പറയുന്നതു ന്യായമല്ല. പിന്നെ കൊറാൻ അദ്ധ്യാപകന്മാർക്കു സാധാരണ അദ്ധ്യാപകന്മാരെപ്പോലെയുള്ള പരിക്ഷായോഗ്യതകളും ഉണ്ടെങ്കിൽ അവരെയും സാധാരണ അദ്ധ്യാപകന്മാരാക്കി മറ്റുള്ളവരെപ്പോലെയുള്ള ശമ്പളം കൊടുക്കുന്നതുമുണ്ട്.

മറ്റു ഭാഗങ്ങളെ സംബന്ധിച്ചു ഇതിനുമുമ്പു പ്രസംഗിച്ചു മെമ്പർമാർക്കു സമാധാനം പറഞ്ഞിട്ടുള്ളതു കൊണ്ടു അവയ്ക്കു വിണ്ടും സമാധാനം പറയേണ്ടു ആവശ്യമില്ലെന്നു വിചാരിക്കുന്നു.

[The last two requests related to the promulgation of legislation on certain matters relating to your community. There are now

two Muslim members in the Legislative Council. If they prepare draft bills on the subjects and apply for permission to introduce them in the Council, the permission will be granted. But it is necessary for the grant of such permission that the majority of the people to be affected by the proposed legislation assent to it. It is not desirable to impose any compulsory legislation on the section of the Muslim community who are to be affected by it.

The Koran teachers are paid less than the ordinary teachers because they are not full-time teachers. It is not therefore justifiable for them to claim the same pay as other teachers. But if they are qualified to teach other subjects as well, they are given that pay.

The remaining points have already been dealt with in the replies to the representations made by other members.]

151. The present needs of the Muslims:

MR. A B. MAIDEEN PILLAI (*Nominated*) said that as the Muslim community lagged behind other communities in the matter of education it was somewhat difficult to bring its needs to the notice of Government. Consequently, Government sometimes overlooked the existence of so important a community.

The *Wakf* properties were endowments made to mosques by generous Muslims, on the understanding that the proceeds thereof would be applied for, and only for, religious and charitable purposes. But in contravention of the intention of the donors, the profits arising from, and in some cases even the corpus of, the endowments were being unlawfully appropriated by the persons who happened to exercise control over them. They even dared to alienate the properties. It was becoming nearly impossible to deprive them of their control over the endowments. For want of proper attention, some properties were, either wholly or in part, destroyed. They led to serious dissensions in the community. Properly administered, the *Wakf* funds and properties could be utilised for the educational advancement of the community. The need for passing a law for regulating the administration of the abovesaid properties was urged in successive sessions of the Assembly, but to no purpose. A regulation on the lines of the *Wakf* Act of British India, should be promulgated in Travancore in order to save the community from a serious calamity.

A section of the Muslim population followed the *Marumakkathayam* system of inheritance. The practice was opposed to the tenets of the Islamic religion. When the attention of Government was drawn to the anomaly, they replied that they would allow the necessary legislation to be introduced for its removal, provided the Muslim representative in the Legislative Council took the initiative in the matter. The Muslim member accordingly proposed to introduce a Bill. The Bill should be speedily passed into law.

Under the Muhommedan law, a married woman could be divorced when it suited her husband's fancy or his whims. But the law did